

Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

VOLUME XX

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Editorial

Announcement

At this writing we are at Warsaw where the Brethren National Conference is in session. Thus far the work here has progressed very nicely and we hope to be able to present a very favorable report of the Conference, if not next week, at least a week later. Owing to other duties we have been unable to give any attention to the editorial work of this paper.

Overdone

A short time ago we had the doubtful pleasure of hearing a well educated preacher discuss the orthodox horrors which overwhelm the lost. He treated his subject antithetically, dwelling first in mellifluous tones and happy phrase upon the blessedness of the saved, and then suddenly descending with accent and dreadful imagery into the black and bottomless depths where eternal ages drag their weary lengths along to the music of gnashing teeth, rattling chains, hissing dragons, frightful screams, and all the dread accompaniments of those melancholy regions. Satan was to continue, in true Miltonic style, to occupy the throne of dominion down there, forever persevering, it seems, in his opinion that notwithstanding the manifest discomforts of the situation it was "better to reign in hell than serve in heaven." According to our preacher there were many startling incidents in this scheme of damnation, among the most interesting of which was that the incorrigible sons of praying mothers would writhe in unspeakable torments, and that in plain view of their endless agony these same mothers, now made perfect in heaven and consequently delivered from the blinding effect of maternal tenderness, would applaud the justice of God which consigned their children to unquenchable flames. After the sermon the congregation laughed and chatted with each other, just as if it was all a huge joke, and the preacher was as cheerful as the rest.

Now without touching at all upon the merits of the question, or of the scriptural teaching in regard to a future reckoning, which brings into disrepute the whole subject of future punishment, which fosters a profound unbelief of it, and weakens if it does not destroy the wholesome effect of Bible teaching concerning the sure retribution which perfect Justice will mete out to incorrigible wickedness. In nine cases out of ten the preacher who indulges in these lurid and unscriptural

descriptions of torment proves by his unfeeling, or his academical, or his professional manner, that he is totally devoid of imagination and sensibility, or that he doesn't believe a word of his own sermon. The people unconsciously reach the same conclusion, and consequently there is not a ripple upon the smooth surface of that self-satisfied complacency which marks the manner of the unawakened sinner. Why should they believe in the reality of a pictured hell which they feel sure that the preacher doesn't believe himself; or how can they be expected to believe the unbelievable horror that heaven will transform the tenderest mother into a being infinitely more implacable and relentless than the most primitive savage? If the logic of orthodoxy leads to this result then there is something vastly wrong with the orthodoxy, or the logic, or both. Too much of Dante's Inferno, and Milton's hell, and the pagan Tartarus has been imported into pulpit, and instead of Divine Justice of the New Testament, resting upon a perfect equity which in the very instant and act of judgment is transformed into a wonderful scheme of superabounding mercy, we have the distempered imaginings of talented mortals who for poetic effect have given us a rhetorical saturnalia more terrible than the diabolical dreams of delirium.

The Isolation of Goodness

Goodness may be popular in the little circle of your church, and in the somewhat wider circle of the religious community, but if a man is true at all times to an exalted ideal of personal purity, or of duty, or of life purpose, he will receive plentiful evidences of the cold shoulder from that great multitude which we call the world. The reason is not far to seek. He is peculiar. He holds no fellowship with their hilarities. He is out of sympathy with their tastes. He is superior to them morally, and this superiority of which they are instinctively conscious makes a broad line of distinction between them. He cannot join in their revelries, their pleasures and dissipations, he will not laugh at their filthy conversation, he is shocked at the uncleanness of their thoughts, and he is forced to separate himself from their company. Either their want of understanding or their malice puts the worst interpretation upon this conduct, and they characterize his motives and his spirit in the most offensive terms. "He is a hypocrite; he pretends to be better than others; he poses as a superior person." He is unpopular. Mark Twain has said: "Be good, and you will be lonesome." This is true when it comes to the society of those who are afraid to be decent and sober lest they incur the reproach of singularity; but it is not true in the most

important sense, for a good man will never be lonesome in the company of a clear conscience, a noble self respect, and the beauty and buoyant hopefulness of all his thoughts.

July Report of the Missionary Board of the Brethren Church

GENERAL FUND

A friend, Nebraska,	\$ 10 00
N. C. Nielsen, Kansas,	3 00
M. O. Horne, Columbus, O.,	35
H. C. Williams, Lunsdale, Pa.,	1 00
Homer church, Ohio,	2 10
Mrs. E. A. Shaulus, Waterloo, Iowa,	2 00
Ella Lichty, " "	2 10
Cora Snyder, " "	6 00
J. W. Lichty, " "	10 00
King's Children, " "	4 36
E. C. M. Grazier, Warriors Mark, Pa.,	60
J. S. C. Spickerman, Scandia, Kan.,	70
Maple Grove Sunday-school, Kan.,	1 30
Ohio Sunday-schools, per J. Allen Miller,	16 10
Edna Mills, Ind., per D. H. Thorne,	1 72
Pleasant, " Rosa Bookover,	69
King's Children Convention, Johnstown,	4 00
Johnstown Convention of 1897,	1 00
	67 02

WASHINGTON FUND

A. H. Cassel, Harleysville, Pa.,	3 00
M. O. Nininger, Roanoke, Va.,	2 50
Wooburn Sundayschool, Maryland,	1 25
Pennsylvania S. S. C. E.,	20 00
Washington City church,	13 55
U. M. Lichty, Lanark, Ill.,	2 50
	52 80

CHICAGO FUND

U. M. Lichty, Lanark, Ill.,	2 50
Amanda Puterbaugh, " "	10 00
Emma Puterbaugh, " "	6 00
Susan Overcash, " "	1 00
Mrs. Mohler, Lima, Ind.,	1 00
Mrs. Stowell, Chicago, Ill.,	2 94
Chicago Collections,	2 14
	25 58

FOREIGN FUND

Amanda Puterbaugh, Lanark, Ill.,	5 00
Mrs. Jonas Flickinger, Waterloo, Iowa,	30
Savilla Lichty, " "	1 00
J. S. C. Spickerman, Scandia, Kan.,	30
Warsaw church, Ind.,	2 00
	8 60

Total receipts, \$154 00

EXPENDITURES

Cash sent direct to W. M. Lyon,	45 30
Order No. 31, W. M. Lyon,	40 66
Cash paid direct to Mrs. Sadie Gibbons,	6 80
" " by Secretary to Mrs. Gibbons,	15 00
Order No. 32, Rent Chicago,	22 00
Expressage,	1 00
Literature for Chicago Sunday-school,	15 12
	145 88

Total, This closes the ecclesiastical year. I will furnish a corrected report to National Conference which will be officially reported.

JACOB C. CASSEL,
Sec. M. B. of the B. C.